1: Holmberg--9 (1941-42) 1950 Siriono
181

"So far as we know, no other attempt was made to missionize them until comparatively recent times. Of these endeavors most have failed, not so much because of warlikeness, since this character has been falsely attributed to the Siriono, but because of their sensitivity to maltreatment and their adherence to nomadic life."

1: Holmberg--41 [2] (1941-42) 1950 Siriono
116, 461, 517, 181

"When food, especially meat, is plentiful, little work is performed. What people like best to do at this time is to lie in their hammocks, rest, eat, indulge in sexual intercourse, sleep, play with their children, be groomed, sing, dance or drink. Free time is rarely employed in improving the house, although rain is expected, or in enlarging a garden plot, although the supply of food is insecure. When the immediate needs for food have been supplied, a person is neither much criticized for doing nothing, nor much praised for occupying his time in constructive labor."

1: Holmberg--62-63 (1941-42) 1950 Siriono
116, 167, 181, 177, 721

"Contrary to popular misconception the Siriono are not a warlike people. In this respect such writers as Nordenskiöld (1911, vol. 57, pp. 16-17) have created a distorted picture of them. Warfare between bands simply does not exist, and where the Siriono have come in contact with other peoples, Indian or white, it is they who have been raided and rarely they who have done the raiding. In fact, the entire history of the Siriono, from what little we know about it, seems to reflect a strategy of retreat rather than one of attack. Whenever [63] they have come in contact with other groups, they have been forced to retire deeper and deeper into the impenetrable jungle in order to escape defeat, and in retiring from previously occupied lands they seem to have made few firm stands in defense of their territory."

1: Holmberg--63 [2] (1941-42) 1950 Siriono
116, 181, 721, 174

"The best evidence we have for the relatively unwarlike character of the Siriono comes from the culture itself. Here are not found the organization, the numbers, or the weapons with which to wage war, aggressive or defensive. Moreover, war does not seem to be glorified in any way by the culture. The child is not educated in the art of war, nor is there a warrior class among the adults. Furthermore, the care with which the Siriono avoid contacts with other peoples and the fear with which they regard their more warlike neighbors bear witness to the punishment they have suffered as a group in the past."

1: Holmberg--77 (1941-42) 1950 Siriono
116, 152, 181, 858

"The transition from infancy to childhood in Siriono society is a very gradual one. Not only are there no sharp breaks in the process of growing up, but from the time one is a child until one assumes the role of an adult, life is relatively carefree and undisciplined. In fact, this pattern of freedom so carries on throughout adult life that it can be truly said of the Siriono that they are a highly undisciplined people."

1: Holmberg--93 (1941-42) 1950 Siriono
181

"None of these, or other workers, however, has dealt with a society in which the drive of hunger is so constantly frustrated as to have become the dominant motivating force in shaping habit and custom. Siriono society seems, clearly, to be such a society."

5: Radwan--293 T-3 (1928?) 1928 Siriono
116, 181, 342, 361, 621

The Sirionos are true forest Indians. In groups of about fifty, they lead a hidden life in the dark of the forest, shunning clearings and especially the grass plains, "Pampas." The entire group generally lives in a single hut of light structure. For perpendicular beams, trees are used most frequently. At a height of about two meters, cross beams are fastened with the help of creeping vines on which leaves of the motacu palm are leaned. On the edge of the forest path about 30 meters before and behind the hut, skulls of captured animals are impaled on a stake, sometimes ten one above the other.